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# INSTRUCTOR

DESIGNED  
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ADVANCE-  
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OF THE  
YOUNG.



PRESIDENT  
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SMITH,  
EDITOR.

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Vol. XL.

SALT LAKE CITY, UTAH, JUNE 1, 1905.

No. 11

### A WONDERFUL CHANGE.

**F**ORT CAMERON, which was built as a military post in the autumn of 1873, is pleasantly situated upon a hillside about two miles east of Beaver City, Utah.

The houses are of stone, and very substantial. They have long, twelve-pane windows, large, heavy doors and high, old-fashioned mantles over wide, deep fireplaces.

The shade trees in front of the houses and the large plat of green sward which they surround, tend to make the Fort, at present, seem a peaceful, restful, sacred

place,— not because it was built for soldiers to live in, and learn military tactics, but because it has been turned into a Church school, with the necessary appendages.

Try to weigh this thought, children. Think what it means.

Ten years after Fort Cameron was built to shelter United States soldiers, it was abandoned as a military post, and sold. Now it contains what is known as the Beaver Branch of the Brigham Young University of Provo.

The main buildings, which are large,



HOMES OF THE FACULTY.

were the homes of the military officers, rooms where the soldiers assembled to be verbally instructed in the ways of war, and places where stores of weapons and ammunition were kept. These are now occupied by the school professors and teachers, with their families, and as classrooms, study-rooms, libraries, etc, for the pupils. The smaller houses, formerly dwelt in by the soldiers, are at present the homes of families who are living there, that the children may have the benefits of the excellent school.

The professors and teachers there are all young. Brother Andrew B. Anderson is the Principal of the School; and Brother Reinhard Maeser, eldest son of the late honored and revered Dr. Karl G. Maeser, is the First Assistant.

On Monday morning, April, 17, 1905, the school was visited by Apostle George Albert Smith, President Seymour B. Young, and Sisters Lula Greene Richards and Camilla C. Cobb, of the General Board of the Primaries. The brethren had been holding Stake Conference and the sisters Primary Convention in Beaver. Their visit to the school proved a very happy incident.

Stake President White and wife, Broth-

er Murdock, Sister Fernley, and other prominent citizens of Beaver were also in attendance.

The devotional exercises of the morning were conducted in the assembly room. The singing by the school choir was excellent, the selections being admirably chosen and finely executed.

President S. B. Young spoke to the school of the heaven-inspired works of the Pilgrim fathers, the Revolutionary fathers, our own Pioneer fathers and mothers, and the many great advantages we are enjoying because of the earnestness and faithfulness of their lives, pointing onward to eternal progression and betterment of our estates.

The two sisters spoke briefly of the delight they felt in visiting the school, and paid loving tributes to the memories of the two great men. President Brigham Young who was so earnest and patriotic in the work of establishing our Church schools, and Dr. Karl G. Maeser whose preeminence cannot be questioned as the foremost and so far the greatest teacher we as a people have known in our schools of learning. Sister Cobb, being Brother Maeser's sister-in-law, and having lived much in his family, had known and loved



MAIN BUILDING IN WHICH SCHOOL CONVENES.

him because of his kindness and gentleness at home as well as elsewhere. She told the children that their Professor Maeser was the eldest son of her dear sister, and that she saw and kissed him before his mother did, had tended him as a child, herself but a small girl, and knew how true and good his heart was.

Apostle Geo. A. Smith congratulated the school on the fine location it holds and its excellent condition, and told several appropriate anecdotes, some of them relating to his own boyhood and later experiences. The tenor of his remarks was to encourage in every one high ideals and aims, above all to cultivate pure thoughts and live pure lives.

Brother Smith, having a loaded kodak with him, took snap shots of some of the views in the Fort, of which he has kindly furnished two reproductions to accompany this sketch. The teachers and children were inside of the school houses busy with lessons, so they do not appear in the pictures.

At the Fort they have a young men's

band, or orchestra, which renders very delightful music. The call of the bugle is still sounded there, but it calls "to school," not "to arms."

The grounds upon which soldiers were once drilled and taught how to shoot or strike down other men with whom they might be called to fight, are now the "campus" where healthy, merry hearted children run races, play ball, teeter and tumble and have all kinds of lively, innocent games.

Is not all this a wonderful and glorious change? Certainly it offers an assurance that the happy time prophesied of so long ago, by the prophet Micah, is drawing nearer, when men "shall beat their swords into plow-shares and their spears into pruning-hooks, and they shall not learn war any more."

What grand opportunities might be opened up for increased schools of learning, if all military posts should sometime undergo changes, similar to that which has taken place at Fort Cameron!

*L. L. G. R.*



## IN OLD OHIO.

### AUTUMN DAYS.



**I**T took Hester's letter three weeks to make the journey from the Connecticut River to Ebenezer. When Daniel received it he was conscience-stricken for he felt that he had shamefully neglected the dear ones whose lives were bound up in his. During the summer he had secured a small tract of land adjoining the Ballantyne property and once in a while the thought had crossed his mind that possibly he would

marry and settle down in the spring. The year had been a record one for the Western Reserve. Until the leaves had taken their autumn tints settlers kept crowding in upon the heels of each other until there was no longer a wilderness. The completion of a railway through the Mohawk Valley had made the west several days nearer the sea-board than it had been before. The Ballantyne home had lost its air of newness. A few acres that the farmer had been able to plant had yielded good returns and the first winter

in the new country was looked forward to with little of anxiety.

Daniel had cleared a portion of his property, but had not yet erected any permanent improvements. His intention was to put in some corn and potatoes early in the spring and to secure a few apple-trees from the Hudson region as the nucleus for an orchard. The slim figure and delicate hands of the New England school teacher had given place to the robustness of the pioneer, and he found his greatest joy in taking his gun and breaking away from the life of the settlements to hunt in the unexplored tracts which were so near.

The Campbellite Church which had been established through the efforts of Elder Hendricks had received many additions, in fact most of those in that section of the country who were religiously inclined had connected themselves with the new organization where the Methodist, Baptist, and Presbyterian met on a common ground. To a certain extent this had had an effect upon the social life of the community. There was less of dancing and horse-racing than before and almost every family felt the influence of the new movement. In spite of the wishes of her husband and children Mrs. Ballantyne had become one of the Disciples, and whenever meeting was held she and John Strong would sacrifice anything to attend to it.

It was evident that Strong was never intended to be a farmer. His education, together with his desire to avoid manual labor, made it necessary for him to obtain some other means of a livelihood; so Farmer Ballantyne, assisted by the neighbors, built a rude school house with plank benches and innocent of desks, wherein the children from four or five farms might meet for instruction. In this humble place Strong combined the duties of village school master and local preacher.

From the beginning Mary sided with her father and was opposed to anything that savored of formal religion. She had sufficient respect for her mother to leave that lady's religious conviction alone, but her biting sarcasm gnawed its way into Strong's soul, whenever she had an opportunity to use the weapon. To her preaching was simply the idle man's means for obtaining a living, and the only thing for a school teacher to do when he was not employed with the children was to pare apples. In the life of the west she revelled. The traditions of her early home were laid aside and soon she was able to ride a mile or two after the cows with all the ease and with far more grace than were the young men who lodged under her father's roof. When hands were short she could go into the field and strip the ears from their husks, and pile the shucks of saffron corn, almost as well as could the men. Withal she never forgot that she was a woman, and this fact connected with her strength and business instincts made Daniel Thompson feel a special interest in her until he reasoned himself into the belief that from a practical standpoint she was the only woman on earth for him. Often as the harvest moon arose from the forests they would stand together and talk not of what he would do and what she would do, but of what they would do in the near future, and yet against Mary Ballantyne, favored as she was, rose in Daniel's mind the picture of Hester. The one strong, earnest, self-reliant, yet feeling no sympathy for that with which she was not directly interested; the other helpful self-sacrificing, humble, and dependent; the one true to that which she had been taught from earliest childhood; the other, strong in her own sense of innate power, reaching out toward that which is new, uncertain, and in the end unsatisfactory.

Daniel had never contrasted the two



girls in his mind as he did during the few days succeeding the receipt of Hester's letter. From the time he was a boy he had looked upon Hester as belonging to him, and until the trip on the Erie Canal no other woman had crossed his mind as her possible successor in his affections. But now he realized that his life was apart from hers and that even if he brought his family to the west and settled them upon the land which he was securing, there could never be anything in common between Hester and Mary. So far as Farmer Ballantyne was concerned the matter seemed settled although no definite engagement had taken place and the very fact that things were in such a condition was resented by the Yankee boy, but above all things he hated to be placed in the false position. He felt that the right thing for him to do would be to break away from his associations and move farther west. It was not the first time that such an idea had taken possession of him.

He felt that a long letter to Massachusetts would relieve his mind and quiet his conscience; so he spent the better part of a day in composing an epistle to his mother which in reality was intended for Hester. He protested that his affections were free; that he had as yet seen no girl who could compare with Hester Pryde; that in religion he was true to the faith of his fathers although there were some things in the Calvinistic doctrines that he could not accept. As for the Campbellites with their loose notions of religion he had absolutely no sympathy.

"Why," said he, "here is John Strong with no more education for a preacher than I have and with even less schooling, who preaches Sunday after Sunday as though he had a divine call for the work. If I felt a call to preach I'd go to college for four years and then to the seminary before I attempted to inflict my discourses

upon a body of hearers. And if that college ever gets built at Amherst I may come home and do that very thing for, though you may not think it, I sometimes get very home-sick."

The letter brought comfort to the mother's heart as it did to the entire family circle. Yet in his inmost soul Daniel knew that the truth had been evaded. He wanted Hester and he wanted Mary. The two presented entirely different phases of life; he knew not which to choose.

The region south of Lake Erie was much milder than the New England climate from which Thompson had come. All during October and into November work progressed in the corn field and in the clearing. It is true the leaves changed color upon the trees and shimmers of ice touched brook and pond with their delicate tracery. It is true that the robins bunched together and sailed for their southern homes. It is true that the green chestnut burrs turned to bronze and burst, and shed their wealth of brown upon the fallen leaves; that there was a soft haze over the distant hills and thistle-blow in the air. And yet it was the soft long-drawn out Indian summer that seemed not so much the foretaste of winter as the fading away of the departing year. The corn was shocked in the field; the ears had been gathered and brought into the barn which had been erected shortly after the house had been completed. In accordance with the custom of the country a husking bee was in order and the time fixed, for this was the date dear to every New England heart; that of the old Puritan Thanksgiving. The neighbors were to come early in the afternoon and the young people were to strip the brown covering from the golden ears while the mothers and fathers enjoyed themselves around the fire-place. There were to be apples and cider and popcorn; and, for the girl who found a red ear, the kiss of the hand-

somest boy in the crowd, and after the husking was over there was to be a dance on the barn floor; a dance against which Mrs. Ballantyne and John Strong protested and for which Daniel and Mary fought, while the old farmer, holding the scales of justice in his hand, decided that the best way to get his corn cribbed would be by giving his neighbors every festivity that they desired.

So it came to pass that one November afternoon, as the clouds were lowering and the first symptoms of winter's snow were in the air, a crowd of young people were sitting upon the floor in the Ballantyne barn putting the crackling husks behind them and tossing the long ears into a golden pile before. The cider mug had passed from lip to lip, songs had been sung, and the older men had told stories of the days when French Canadians and the painted heroes of the Five Nations had traveled along the very trails where now their wood-roads were, to attack the men in blue who opposed them. It was the battle ground of French, English, Indian and American. As the stories went around, the hearts of the young pulsed more rapidly and they wished for the good old days that they might have won honor and renown, aye and a section or two of choice land for their bravery.

The shadows grew long and the sun, half hidden in the cloudy heaven, cast her last rays across the floor when a stranger came to the open barn door. He was a man of middle age whose face showed that he was no stranger to hardships. Little he carried with him: a small roll of clothing and a Bible were all his possessions. Even more strange than the advent of the stranger was the fact that he came on foot, for in that new country the roads were poor, and he would indeed be inhospitable who sent away a guest without the loan of a horse as far as the next neighbor's. The pre-

sence of the man was not observed until he exclaimed "Good evening." Then all looked up. The first thought was that the man was a peddler.

"Can I stop here to-night?" he asked looking around, as though to find the master of ceremonies, "I have come a long distance to-day and am quite tired, besides I should like a chance to preach in this neighborhood if I may be allowed."

Farmer Ballantyne was in the house, but Daniel was already accustomed to taking the proprietor's, place in his absence.

"Well, you see we have quite a crowd here, but one more will not make any difference. We can fix your staying to-night and as for your preaching we will talk about that by and by: can't preach to-night any way we're going to have a dance, but maybe we can get a few folks to hear you on Sunday. Where do you come from anyhow?"

"Over from 'York state," replied the man, "my home is in Colesville and I have been traveling for about four weeks preaching wherever I've had opportunity."

"Be you a Campbellite?" asked one of the party.

"No, my friend, nor any other 'ite.' I am preaching the Gospel that has been restored to earth as you will find it in your Bibles. But then I don't want to interrupt your pleasure just now by having you listen to my preaching, all I ask is that when I have an opportunity to speak you shall every one come and listen to me."

"We'll be there," exclaimed several around the corn pile. "But now hurry up, it'll be dark before long, and then the fiddler will have to begin."

Daniel excused himself for a moment and, taking his guest by the arm, led him to the house and introduced him to Farmer Ballantyne and to those who were with him. As he walked back toward the



barn a strange thought crossed his mind.

"I wonder if this is one of these men with the golden Bible of whom Hester wrote? She said they came from 'York state and were a queer lot, and this man doesn't look like a preacher anyhow."

With this he resumed his seat by Mary Ballantyne nor did he puzzle himself about the stranger's identity or theology until the dance was over and he had enjoyed a good night's rest in the hay.

(TO BE CONTINUED.)



### WHAT IS REVELATION?

**P**ERHAPS no principle of the Church is of more importance today, particularly to the youth of Zion, than that of revelation, so prominently brought before the people of the United States, and in fact before the whole world by the Senate Committee on Privileges and Elections in the so-called Smoot investigation. The world does not understand it, and hence, when President Joseph F. Smith explained it in the most intelligent manner, "the wisdom of these men" perished, because they could not comprehend it. The things of God can only be understood by the Spirit of God; and no greater proof can be brought that the world does not have the Spirit of God than the fact that it does not understand revelation. It is truly a light shining in the darkness and the "darkness comprehendeth it not." The heavens are open today, and the revelations of God are flowing to His people as much as they ever did, and every Latter-day Saint that lives his religion knows that so-called "Mormonism" is true, and Joseph F. Smith is a Prophet of God and the right man in the right place, as Prophet, Seer and Revelator to God's people. How do they know it? Through the Spirit of Revelation—the very way which the world to-day denies and cannot understand.

For the benefit of the youth of Zion who may not be familiar with the whisperings of this "still small voice," let us briefly consider how the Lord, in these last days, makes His mind and will known to the children of men. Then let us compare this with the testimony given by President Joseph F. Smith before the Congressional committee, and see if it is in accordance with the mind and will of God as reported in our sacred writings. For, "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Oliver Cowdery in the early days of the Church did not, it seems, understand this principle, and the Lord had to reveal it to him. He, undoubtedly, like the wise senators in the east, thought that God would have to come down in person and speak to him face to face, or at least send His holy angels before the message would be called a revelation or spiritual manifestation. But, to Oliver Cowdery's great surprise, no doubt, the Lord explained it in an entirely different way. Let us see what He said.

In section eight of the Doctrine and Covenants, the Lord spoke as follows to Oliver Cowdery, through the Prophet Joseph Smith:

Oliver Cowdery, verily, verily I say unto you, that assuredly as the Lord liveth, who is your

God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which have been spoken by the manifestation of my Spirit.

Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you, and which shall dwell in your heart.

Now, behold, this is the Spirit of revelation; behold, this is the Spirit by which Moses brought the children of Israel through the Red Sea on dry ground.

Therefore, this is thy gift; apply unto it, and blessed art thou, for it shall deliver you out of the hands of your enemies, when, if it were not so, they would slay you and bring your soul to destruction.

Oh! remember these words, and keep my commandments. Remember this is your gift.

Here the definition is given in a nutshell: "I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you, and which shall dwell in your heart. Now behold, this is the spirit of revelation;" and, further: "This is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground."

One of the greatest miracles ever performed by man, then, was not done by the Lord coming down and speaking to Moses face to face, nor by sending His angel to him, to tell him personally what God had commanded; but simply and plainly as the Lord says there "by telling him in his mind and in his heart."

This also explains what the Savior meant when He told doubting Thomas: "Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." Thomas was like the doubting senators. He felt he must handle and see the Savior and hear His voice in order to believe that He had risen; but the Lord rebuked him for being "faithless," and then pro-

nounced a blessing upon those that had not seen and yet believed. There is, then, according to the Savior's definition, a stronger, clearer and better way of knowing that God lives than by handling and seeing Him, or by hearing His voice.

This method of knowing God and the things of God by the Spirit of inspiration and revelation was also clearly explained to His disciples prior to His crucifixion, wherein He said: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your understanding whatsoever I have said unto you;" and "he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak, and he shall show you things to come." A man, therefore, who has the Holy Ghost, has the spirit of inspiration and revelation, and becomes a prophet of God, for he will be able to show *things to come*.

But let us see, by a course of reasoning, if the things of God can be known clearly by the Spirit of God, or by the whisperings of the still small voice, and as much so as by seeing and hearing.

Suppose a teacher has a student to whom he wishes to explain a problem in mathematics. The explanation is given, and through a logical course of reasoning the answer is obtained. As is the custom, the teacher asks the question, do you understand it? If the light has flashed upon his mind while the explanation was given, the pupil does understand it, and no one can convince him to the contrary. If not, he does not understand it, however, his eyes have seen the work done and his ears have heard the explanation, and he takes it for granted that it is correct. But he is still in the dark, and if another teacher comes along and explains the same problem, but arrives at a different

conclusion, through some false course of reasoning, or some mistake, he does not know which is correct, although his eyes had seen and his ears had heard these different explanations. It is only when the light of truth bursts upon his mind and he clearly understands it that he is convinced of the logical results. The idiot may have eyes to see and ears to hear grand truths, but no amount of reasoning can make these truths clear to his understanding so long as the light of truth does not flash upon his mind and burn it into his bosom. Here, then, is a clear illustration that seeing and hearing alone do not carry conviction to the heart. There must be some higher power.

In the very next revelation to that above referred to, the Lord gave Oliver Cowdery another key by which he might know when he wrote and translated by the spirit of inspiration and revelation, and when he did not. Oliver Cowdery again misunderstood that principle. He thought he could write the things of God without any effort on his part save to ask God. The Lord corrected him and spoke to him as follows:

Behold you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me;

But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right.

Here then is a grand key given by which we may know the things of God; it is when our bosom burns within us and the light of truth illuminates our minds that the grand principles of heaven are revealed unto us. The same is beautifully illustrated in the experience of the two disciples of Emmaus. They had seen, walked and talked with the Savior, but they did not know Him until their spiritual eyes were opened and they saw him

through the light which burst upon their minds; then they declared, "did not our hearts burn within us, while he talked with us by the way and while he opened to us the scriptures?"

Again Peter declares that "Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Jeremiah, the prophet, saw through the vista of time that the day would come when Israel would not be led by seeing miracles nor by hearing the voice of God from Mount Sinai; but by the spirit of inspiration and revelation; and Paul, thoroughly understanding this principle, repeats the same prophecy, in the 8th. Chap. of Hebrews, commencing with the 10th verse. (See also Jeremiah 31: 31-35).

For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind and write them in their hearts, and I will be to them a God and they shall be to me a people: And they shall not teach every man his neighbor and every man his brother saying, Know the Lord: for all shall know me, from the least to the greatest.

When, therefore, the Lord told Oliver Cowdery, "I will tell you in your mind and in your heart, and behold this is revelation," he was simply fulfilling the promise he gave to Jeremiah as to how he would reveal himself to the children of Israel in latter days. According to the first covenant when the ten commandments were given from Mount Sinai, the Lord commanded as follows: "Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house and on thy gates." But according to the *new covenant*, as the Lord Himself terms it, He would put the laws into their minds and write them in their hearts.

This might also explain why Israel in former days so easily forgot the Lord. No sooner had the thunders of Mount Sinai died out, and the miracles ceased, and the voice of Moses been hushed for a brief period of forty days, than old Israel went contrary to the commands of God, and made itself a golden calf and worshipped it instead of the true God. But how different with modern Israel or the Latter-day Saints, under the new covenant. God spoke to the Prophet Joseph Smith and revealed to him His true Gospel; thousands have heard and received the message of glad tidings, not through the thunders of Mount Sinai nor through miracles, but through the still small voice which whispers peace to the soul and leads into all truth, and reveals things to come. And it is through this source that they know that God lives, and that Joseph Smith was a prophet of God, and that Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow were his legal successors; and that Joseph F. Smith is the legal successor of President

Snow, entitled to all the faith, prayers and confidence of the people as much so as any of his predecessors. And they are not compelled to go to a Congressional committee to find out if this is so, for every one who lives a pure life before God and keeps His commandments knows that it is. This spirit and testimony President Joseph F. Smith declared before the Congressional Committee he had received, and through and by which God is guiding this people, and through which also, as he subsequently testified, he has seen marvelous things and received great wisdom. The spirit of prophecy and revelation therefore is still with the President of the Church, and not only with him, but also with all the people so far as they serve God and keep His commandments. And woe to him who has not this testimony burning in his bosom, for from all appearances and signs of the times, the day has come when he alone can stand who walks in the light, and whose faith reaches into heaven.

*L. F. Moench.*



## CURRENT TOPICS.

### SERIOUS DIFFERENCES.



GERMANY is just now having serious differences with France. About a year ago France and England entered into an arrangement by which France was to assume the task of bringing the chaotic condition of Morocco into some sort of order. That country has long been noted for uprisings and civil contentions that are always akin to anarchy. The possibilities of commerce in Morocco are so great that European countries naturally see great advantages in some sort of

an arrangement that would establish peace and order in the Sultan's dominions. To bring about the desired end, Great Britain finally acquiesced in an arrangement with France whereby that country might exercise a predominant influence over Morocco. This arrangement was made without consulting Germany, which also has commercial interests there, but interests which are very inferior compared with those of Great Britain. The French policy, it was announced, would be one of peaceful penetration; and by the terms of the ar-

rangement, for the next thirty years all European countries were to enjoy equal privileges, or the open door in Morocco.

Germany was, to all appearances, very well satisfied, and gave out assurances of her pleasure in an arrangement that was likely to increase foreign commercial interest in that portion of northern Africa. Within the last month or so the Germans have very greatly changed in their attitude on the question. The emperor recently visited Tangier, a seaport town in Morocco, and gave the world to understand that, after all, Germany was not well pleased and proposed to maintain her rights there independent of any arrangement between France and Great Britain.

What brought about this attitude on the part of Germany? There is only one explanation, and that is, the overwhelming defeat of the Russians in the battle of Mukden. William II has evidently concluded that the Russians, as allies of France, are practically helpless, and are really not to be feared as they have been in the past; so that Germany may act towards France without any consideration for what Russia might do or demand in the matter. No doubt the Sultan of Morocco and his advisers will offer determined resistance to France. But will France yield to the resistance, or will she insist in carrying out the program that she had outlined and announced at the time Emperor William appeared at Tangier?

The demonstrations of the Germans against France have been notable more for the opposition which they have created in England than they have in France itself. The striking peculiarity of these European complications lies in the fact that they are creating public national hostilities, in which the great masses of the people are taking part, so that the wars in the future, if they come, will be more the wars of the people than they ever have been in the past.



#### CIGARETTES AND EDUCATION.

The following item from the *Youth's Companion* is worthy the serious consideration of all the boys tempted to indulge in the use of tobacco:

Significant, but not surprising results followed an inquiry recently made into the type of boy who smokes cigarettes. A record of twenty boys in school who did not smoke and twenty who did was kept for a long period. It was found that of the cigarette smokers nineteen were older than the average in their grade, sixteen had bad manners, the deportment of eighteen and the physical condition of twelve were poor, fourteen were in bad moral and eighteen in bad mental condition; sixteen were street loafers and nineteen failed of promotion. Of the non-smokers none were street loafers, only two failed of promotion, and in all the other mentioned particulars the record showed no more than two who could be classed with the smokers. Street-loafing, bad manners, poor scholarship and cigarette-smoking seem to go together.



#### THE JEWEL.

She was very red of features,  
And we didn't know her name,  
Yet with rapture wild we hailed her,  
When the New Girl came,  
She was rather shy on cooking,  
And couldn't iron a shirt,  
And she spoke a foreign language  
In a way extremely pert.

Not a reference she gave us,  
Naught of sweeping could she do,  
And she sat up with admirers  
Till the clock was striking two.  
And you'll understand our feelings,  
And the rapture of the same,  
For we had a little daughter  
When the New Girl came.

*New York Times,*

# THE ANGEL'S MESSAGE.

(ANTHEM.)

Music by Edwin F. Parry.

Musical notation for the first system. The treble clef staff begins with a key signature of one flat (B-flat) and a 4/4 time signature. The music is marked *Moderato. p* and includes a *rit.* (ritardando) instruction. The bass clef staff provides harmonic accompaniment.

Musical notation for the second system. The treble clef staff contains the vocal melody with the lyrics "I saw an - oth - er angel fly . . . in the midst of". The music is marked *p* and *Moderato Cantabile. P*. The bass clef staff continues the accompaniment.

Musical notation for the third system. The treble clef staff contains the vocal melody with the lyrics "heaven, hav - ing the ev - er - last - ing". The music is marked *p*. The bass clef staff continues the accompaniment.

Musical notation for the fourth system. The treble clef staff contains the vocal melody with the lyrics "gos - pel to preach unto them that dwell on the earth, and to". The music is marked *p*. The bass clef staff continues the accompaniment. The system concludes with a double bar line and a 3/4 time signature change.



ev - ery nation, and kindred and tongue,

This system consists of three staves. The top staff is a vocal line in G major, 3/4 time, with lyrics 'ev - ery nation, and kindred and tongue,'. The middle and bottom staves are piano accompaniment. The piano part features a steady eighth-note accompaniment in the right hand and a more active bass line in the left hand.

and kindred and tongue and peo - ple,

*mf* *p*

This system continues the vocal and piano parts. The vocal line has lyrics 'and kindred and tongue and peo - ple,'. The piano accompaniment includes triplets in the right hand. Dynamic markings *mf* and *p* are present.

*Allegretto. mf*

every nation, and kindred, and tongue, and people,

*Allegretto. mf*

This system continues the vocal and piano parts. The vocal line has lyrics 'every nation, and kindred, and tongue, and people,'. The piano accompaniment features a more active eighth-note pattern. The tempo and dynamic marking *Allegretto. mf* are indicated.

saying with a loud voice,

*f* *sym*

This system continues the vocal and piano parts. The vocal line has lyrics 'saying with a loud voice,'. The piano accompaniment features a more active eighth-note pattern. Dynamic markings *f* and *sym* are present.

*Allegro.*

Fear God, and give glory un - to Him, unto Him, Fear

Fear God, fear God, Fear God, fear

For the hour,

God, and give glory unto Him, unto Him, for the hour of His judgment, of His

God,

For the hour,

judgment has come, has come, for the hour of His judgment, of His judgment has

come, has come; and worship Him who made the heav'n and earth, who made the heav'n and

earth, Fear God and give glory un - to

Fear God, fear God,



Him unto Him, Fear God, and give glory un - to Him, give glory, give

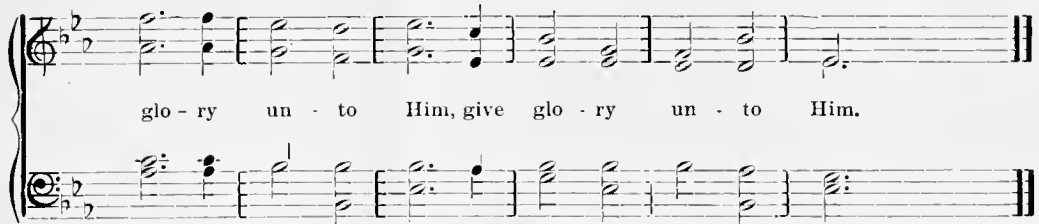
Fear God, fear God



glory unto Him, give glory, give glory un - to Him, give glo - ry un - to



Him, give glory, give glory unto Him, give glory, give glory unto Him, give



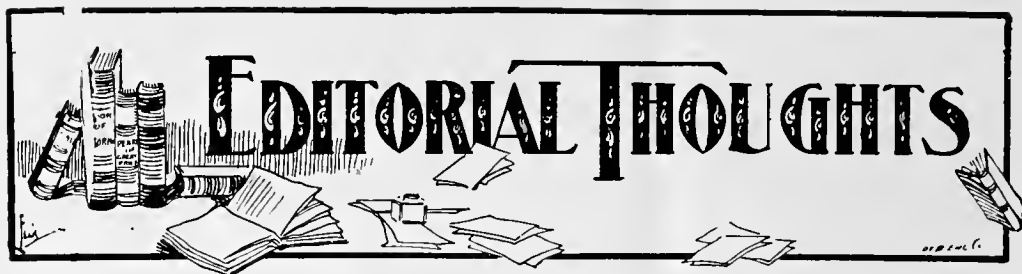
glo - ry un - to Him, give glo - ry un - to Him.



#### A THOUGHT FOR TEACHERS.

ANOTHER matter impresses itself upon my mind. Teachers are sometimes over-critical with their pupils. They demand statements in just one certain order of words. There are, of course, some things that should be said just so, but the great majority of things should be known clearly, and then expressed freely in the language of the learner. If the teacher finds a pupil stating a great truth in language

that adequately conveys that truth, the teacher should appreciate the pupil's effort, and not insist upon a restatement and another restatement until the thing is said in just the way the teacher wants it said. The result of this insistence is that the pupil becomes impressed with the finicky, fussy quality of the teacher, and at last loses interest in the truth itself.—*Sunday School Times*.



SALT LAKE CITY, - JUNE 1, 1905

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TEACHING THE CRUCIFIXION OF CHRIST  
IN THE KINDERGARTEN.



SHOULD the little children of the kindergarten be taught the events leading up to and culminating in the death of our Savior? It is a principle widely accepted that it is not desirable to teach these little ones those things that are horrifying to childish nature. And what may be said of children is equally true in all stages of student life. But death is not an unmixed horror. With it are associated some of the profoundest and most important truths of human life. Although painful in the extreme to those who must suffer

the departure of dear ones, death is one of the grandest blessings in divine economy; and we think children should be taught something of its true meaning as early in life as possible.

We are born that we may put on mortality, that is, that we may clothe our spirits with a body. Such a blessing is the first step toward an immortal body, and the second step is death. Death lies along the road of eternal progress; and though hard to bear, no one who believes in the Gospel of Jesus Christ, and especially in the resurrection, would have it otherwise. Children should be taught early in life that death is really a necessity as well as a blessing, and that we would not and could not be satisfied and supremely happy without it. Upon the crucifixion and the resurrection of Jesus, one of the grandest principles of the Gospel depends. If children were taught this early in life, death would not have the horrifying influence that it does have over many childish minds.

Children are sure to be brought into some acquaintanceship with the incident of death, even during the kindergarten period; and it would be a great relief to the puzzled and perplexed conditions of their minds if some intelligent statements of the reason for death were made to them. No explanation of death to a child's mind can anywhere be found that is more simple and convincing than is the death of our Master, connected as it is and ever must be with His glorious resurrection.

In giving the story of His crucifixion to little children, it should be divided into three lessons. The first should treat in a general way of death and the resurrection and the purposes of God in the great blessings which attend death and the resurrection; how our bodies are made pure and immortal, how we are freed from the pain and unhappy conditions of mortality. The second lesson may then take up in detail the circumstances leading to the Savior's death; while the third may explain those attending His resurrection. It is, of course, not advisable to make the Master's death horrifying by any dramatic representation that would be distressing to the feelings of childhood.

It is really less cruel to teach children the circumstances and events of Christ's death and resurrection with an explanation of their meaning, than it is to permit little children to go on year after year witnessing death about them without knowing anything of God's purposes and our blessings in death. The teacher should, of course, aim to control the feelings of the children in presenting the subject, and bring out the blessed conditions and results of death to the righteous rather than to portray the wickedness of those who brought about Christ's suffering and crucifixion.

*Joseph F. Smith.*

#### LET THE CHILDREN BE BAPTIZED.

WE confess to having been considerably surprised when attending one of our latest Sunday School conventions on learning that in some wards in the Church only once or twice in each year are opportunities given to the children of the Saints to be baptized. We hold the opinion that in every stake of Zion there should be opportunity for baptism every day of every month and every month in every year, for we believe that it is an ad-

mirable practice where parents, in conformity with the revelations of God, have taught their children the first principles of the Gospel—faith, repentance and baptism, to have them baptized on their birthdays, when they arrive at the age of eight years. This practice has many advantages. In the first place, when a child is baptized on his birthday, he has no difficulty in remembering the day when that sacred ordinance was performed in his case. Again, it prevents the tendency manifested by some people to delay and postpone duties that are always best performed in their proper time and season. When once a child has passed the eight year mark, there appears no particular necessity for the immediate performance of the ordinance, and the parents are apt to put it off from day to day and from week to week, until months have passed over, and the matter is not attended to. Should it so happen that in this interval the child is taken by the Lord, then this rite has to be performed in his behalf after his departure from our midst. How much better it is that the child have the opportunity of doing this all-important work for himself or herself.

We believe that nearly every child, when rightly taught, looks forward with pleasurable anticipation to the time of his baptism. We ourselves, no matter how busy we may be nor how important the duties crowding upon us, always find time to baptize our own children on their eighth birthday. This course has, we believe, the approval of our Heavenly Father, and obviates many unnecessary difficulties. (See Doctrine and Covenants, sec. 68: 25-29; also sec. 84: 74.)

We trust that an immediate reformation will commence in those wards where arrangements prevail that only at long intervals can a child be baptized. This practice of infrequent baptismal days is largely the cause, in our opinion, why our

latest statistical reports show that more than two thousand children of the Latter-day Saints over eight years of age have not yet been baptized. We think it would be good policy for every ward throughout Zion to have its own baptismal font, and we suggest that every ward construct one. There may be, and doubtless are, a few exceptions to this rule, in places where one city or settlement is divided into two or more wards, and where a baptismal font can be located so as to be convenient to all the residents. Then of course the expense of building a number of fonts would be unnecessary, and mutual arrangements could be made by which the various wards could have the use of the font whenever they so desired.

*Joseph F. Smith.*



#### **CENTENARY OF THE PROPHET'S BIRTH.**

##### **Premiums for Poems on the Subject.**

The centenary of the birth of the Prophet Joseph Smith (the 23rd of next December) is an event that appeals strongly to the hearts of the Latter-day Saints. How much to themselves and to the world this one hundred years means! How much of progress, how much of salvation! The Deseret Sunday School Union, wishing to fittingly honor the occasion, has decided to offer to the poets of the Church fifty dollars (\$50.00) for the best poems on the subject of the mission of the Prophet. The premium will be divided into two prizes: \$30.00 for the first and \$20.00 for the second; and the conditions of the competition are as follows:

1. The hymns shall not contain more than three verses and may be with or without chorus.

2. The meter is left to the option of the writer; the simplest forms, however, will be most favored.

3. The words must be simple so that they may be easily comprehended and memorized by the children of the Sunday Schools for whose use they are intended.

4. The competition is restricted to members of the Church of Jesus Christ of Latter-day Saints.

5. All hymns must be typewritten and signed by a fictitious name.

6. The real name of the writer must be enclosed in a separate envelope, sealed and addressed to the Secretary, the envelope to be opened by the committee after the awards have been made.

7. Hymns must be mailed to the General Secretary, George D. Pyper, 44 E. South Temple St., Salt Lake City, on or before July 24th, 1905.

The poems selected by the committee of the Union as worthy of the prizes will then be published in the columns of the JUVENILE INSTRUCTOR, and opportunity given to our musicians to set the same to music, provided their compositions are sent in to Elder Pyper on or before Oct. 1st. Fifty dollars (\$50.00) will also be given the musicians who win. The words and approved music will then be published at the earliest opportunity with the hope that the Sunday Schools will practice and learn them so as to be able to sing the same with the spirit and the understanding on the centenary of the Prophet's birth.





## HOW CAN THE TEACHER BEST USE THE SUNDAYS FOR WHICH STUDIES ARE NOT PROVIDED IN THE OUTLINES?



ET us first consider in what way we as Sunday School teachers can best help the children.

The most essential thing in the development of children is the formation of spiritual character. The person with the best character is the one that is of the most use to the Church, and to his fellow men.

That religion is the highest and greatest factor in character-building cannot be questioned. "Religion is the placing of the soul in harmony with God and His laws." "Religion is the devotion to one's highest ideals and can be acquired only through service to God and His children."

The Sunday School as a religious institution has very much to do with this spiritual growth; has much to do with this soul awakening to the acknowledgment of the all-wise and just workings of our Heavenly Father.

The tendency of the age is towards material things. There are many attractions to draw the children away from the Church, away from the Sunday School. This condition must be met and overcome by making the Sunday School more attractive, more interesting, and above all more truly spiritual.

As a means to this end we have the Bible and Book of Mormon lessons. They are good, there is no disputing that. They teach fine religious and moral lessons. But the question is do the children comprehend the truths presented in the lessons? Do these lessons affect their actions one with another and strengthen their faith in their Heavenly Father. If the lessons do not do this, something is the matter. I have seen well-prepared lessons given in which the children failed to get the full meaning. Why is this?

One reason is that the children cannot

recognize the similarity between the actions of the persons described in the lesson, and their own actions. The characters spoken of in the lessons were affected by their form of worship and by the peculiar social conditions existing at that time. Until the children can be brought, or rather taken, into the ancient atmosphere they cannot truly appreciate the meaning. The lesson needs a setting. It would be absurd to picture the incidents that occurred in Jerusalem as occurring on the streets of a modern city. This the children do if they know nothing of the habits, customs, social and religious life of the people about whom they hear.

The lessons cannot help but be made more interesting and instructive by the study of the geography and history of the country and the life of the people. In the geography the physical features of a country play an important part. They affect the development of the social life of the people and especially their occupations. In order to know a people we must know their country. Besides the country the religious beliefs and laws have their effect on the daily actions of the people.

The use of pictures, maps, charts and vivid descriptions are almost indispensable in this work. I advise teachers to make their own maps, for then just the necessary places may be placed upon them and in this way the confusion caused by numerous names may be avoided.

I shall mention several subjects that might be taken up in connection with the work of different years.

While studying the life of Christ, make a thorough study of Palestine in regard to size, location, climate, and the location of principal cities. Study also about the homes, laws, customs and occupations of

the people. The children, with whom we deal, are old enough to understand that the stable, in which Christ was born, was not very different from the homes of many of the people. Often a story with the Holy Land as a setting supplies good descriptive material for the teacher.

While taking up lessons in the Book of Mormon, some time could be spent on a study of the ruins found in South America, and the state of civilization there attained as shown by recently found relics. Why not let the children know that there are proofs of the existence of ancient peoples on this our continent.

The Old Testament lessons bring us to the study of Egypt, of which we hear so much and know so little. In making a study of Egypt we could take up, 1st—The geography of the country, including size, location, and climate. 2nd—The life, dress, and customs of the people; paying special attention to their religious beliefs, the worship of the forces of nature, and of certain sacred animals. 3rd—The pyramids, the art of embalming and the Egyptian belief in the immortality of the soul. Until the children know of the massive stones used in building the pyramids, and of the manner of their transportation from the river, by human strength, they cannot fully understand what is meant by the bondage of the Israelites.

"The Acts of the Apostles," draws our attention especially to Italy, Greece, and Asia Minor. Some good work can be done in connection with Paul's visit to Athens and Rome. These two cities, one the capital of Greece, the other the capital of Italy, are typical of those countries.

Rome is even more interesting than Athens. There we find the Roman forum and the amphitheater where occurred the early persecutions of the Christians.

One way to give a profitable review on the journeys of Paul, is to have a large

map and let the children trace the four journeys upon it, each one in a different color. At the same time repeat what happened at the various places along the route.

This work is needed to supplement the lessons or to introduce them and may be given along with the regular work or on the extra Sunday. It could well be given at either time.

Since most of our extra Sundays come on Fast Days, this should be our main thought in planning many of the lessons. Some of the best and most impressive lessons can be given on Fast Day work and appropriate subjects. But variety is necessary in such lessons. Do not have the same type of exercises month after month. Lessons for Fast Day should be as thoroughly prepared as those of any other day.

I think it best to take but one subject for the lesson. Talk about it; relate personal experiences; refer to similar incidents in previous lessons and then have stories related bearing on the subject. In this way, when the atmosphere is created, when the feeling is aroused, let the children tell of corresponding events in their own experience. This is your testimony bearing and is as I believe the only way to get it from young children. The preliminary work must be done, the children must have some avenues of thought opened up to them, if we get valuable, soulful testimonies. Good subjects for Fast Day exercises are fasting, prayer, healing, and faith.

A certain subject may be decided upon and given to the children the previous Sunday that they may find stories or relate incidents about it.

There is a very selfish spirit prevalent among the children. They disregard the pleasure of others especially if it discommodates them. I would that all the children could feel and know that inasmuch as we do for others we give pleasure to our-

selves. It is by giving and sharing that we get the true Christian spirit, that of the brotherhood of man.

This subject of service is worthy of attention. It can be reached, perhaps, through the medium of a story, perhaps by the telling of incidents, but best of all this right feeling can be brought about by right action.

Another subject of great importance, that has already received attention from one Stake Board, is that of reverence. Should not our places of worship be held sacred? Should not the children realize that they are in a house dedicated to the worship of God, and that any misconduct there is the more out of place? Then there is reverence for ordinances, especially prayer and the sacrament. The children should feel enough reverence for them that they will never neglect to bow their heads and close their eyes. Last but not least they should feel the respect and reverence due those in authority, for those called of God have charge of His work on earth.

Still another important subject is obedience. Let us take up first obedience to God and His laws, and then to parents and those in authority. Lead the children to see that obedience to those older is necessary, because of their more matured judgments; that obedience is necessary because of the love, confidence and authority reposed in them. God's great love is shown by the sacrifice of His only Son. Parents' love is shown by their many sacrifices for their children. Often obedience can be taught by the natural results of disobedience.

Other subjects along the same line are Truthfulness, Honesty, Faithfulness, Kindness and Politeness.

As we expect to make good patriotic citizens by studying the lives of great Americans, is it not reasonable that we can do the same thing in a religious way

by getting acquainted with, and studying the lives of, our great leaders?

A profitable morning might be spent with any one of them. A time near their birth would be most appropriate. There are many incidents in the lives of such men as the Prophet Joseph Smith, Presidents Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and many others, that emphasize the results of fasting, prayer, and faith.

Then there are our own Mormon poets that have given to the world beautiful thoughts worth knowing and remembering. Not only the men but also the women who have done much for their religion are worthy of study. A Sunday might well be spent with our Church poetess, Eliza R. Snow. The beautiful poem, "O My Father," could be sung. Have some one give a sketch of Sister Snow's life and conclude the exercises by reading or reciting some of her beautiful poems.

The children should become acquainted with the prominent people in our Church by personal contact, or by the use of their pictures. Invite some Church official to your class to speak to the children. Some experiences from a pioneer will be enjoyed.

A musical Sunday will afford variety. Have some good musician sing some of our sacred hymns, and if convenient have sacred instrumental music, not ragtime.

The children need to feel the sanctity of music and to recognize the difference between sacred music.

Where conditions will permit it would be well to have one class prepare a program on Fast Day and invite another class to hear it. We all need an incentive to work; so do the children. If you give them an incentive they will study harder and gain more.

An occasional general review is of value and aids in clinching the points in the child's mind. *Charlotte M. Stewart*



THE CHILDREN OF ONE HUNDRED YEARS AGO.

# KINDERGARTEN DEPARTMENT

Edited by Donnette Smith Keşler and Rebecca Morris

## SECOND SUNDAY, JUNE 11TH.

Thoughts for teacher: One thing done well is worth more than a dozen things half done. One thing learned well is never forgotten.

For this Sunday we have a review first of the previous songs, then of the Bible story and the other story. Some teachers feel that they must have something new each Sunday, that a story must just be told once. If a story is worth anything, it is worth repeating. The old time honored stories are handed down to us today because of the love the child of generations had for them. Repetition is the foundation of much that is good and beautiful. Look at the repetition in the great pictures, in music, in science. And in nature, too, we have repetition; the seasons come and go in their proper order, we have the sunlight and the dark. Our lives, too, come and go, have their sunshine and dark, their rest and their toil,

Bear in mind that the young child has not the mental growth to understand all that is told to him. He is a small, active being with all the promises of a man. But not yet is he a man, for he must advance step by step; his nature will unfold according to natural development; and each preceding step will prepare him for the next. Meet the child according to his *physical, mental and spiritual* growth.

### 1. Bird Song.

### 2. Hymn.

"God our Father made the Night."

### 3. Lord's Prayer.

### 4. Song.

Selected.

### 5 Morning Talk.

(Have in your room some flowers, so that you can show to the children.)

In the winter the trees were all brown and dark, there was no green grass or flowers or birds. Then spring came and so many things came back, and now what is it that is with us, spring? or winter? Yes, it is the happy summer time when everything is happy. All the flowers are here, and what colors do they have on? (Name over all the red flowers the children can suggest, then blue, yellow, pink, etc.) Not only are there pretty flowers here, but lots of fruit and vegetables, and they, too, have pretty colors. (Name over some). When there are many vegetables in the summer, why then we are sure to have some during the winter, for all summer our parents work to prepare for winter.

### 6. Story.

When every child is quiet I am going to ask some one to come here, and then tell us the story of Daniel who was put in the lions' den.

(After some child has told the story you review it, having the children help you.)

### 7. Story.

Select one of the previous stories or have some child do so.

### 8. Children's Period.

### 9. Good Bye Song.

### 10. March out, "One by One."

## SUNDAY, 18TH.

### 1. Song.

Good morning song.

### 2. Hymn.

"God our Father made the Night."

**3. Song.**

Select one.

**4. Prayer.****5. Morning talk, The bees.**

When the summer comes and brings all the pretty flowers back again, the little busy, buzzing bees come too. They are so happy as they go from flower to flower gathering sweet nectar. Do you know what sweet nectar is? It is the sweet water that the flowers have inside for the bees. And how the bees like it! They are up with the sunshine and out gathering the nectar. There are some flowers that are quite small for the bees to get into and they do such a strange thing when the flowers are too small, they have a long tongue and they uncurl it and it goes down into the tiny flowers where it sucks up the sweet nectar. The little bees not only have a strange tongue but they have many, many eyes, they need them too; for they have to find the flowers. One more strange thing that bees have is a little bag or pocket inside their bodies. When they go to the flower for nectar they fill this little bag with nectar and take it back to their hive. Will you look closely while out in your gardens and tell me next Sunday whether you have seen any little bees gathering nectar from the pretty flowers. If you have bright eyes you will see them for they are busy all the day.

**6. Story. Not a Busy Bee.**

There was once a number of bee-hives that stood in the end of a large old fashioned garden. In one of the hives there lived a bee who did not like to work at all.

It belonged to the working bee family too. But he did not like work. He wished again and again that he belonged to the drone family, for the drones you know do nothing all day. But this lazy bee was not a drone so he had to work. The other

bees sent him out to gather nectar. This bee knew how to work and he had a nice long tongue to put into the flowers, he also had bright eyes and good wings, but he would not try to work. He would just fly about as slowly as could be, while the other busy workers gathered and emptied many little bags of nectar. Very often this lazy bee was scolded for his idleness, and he was very unhappy, for you know everyone who does not work at all is unhappy.

One day this bee made up his mind that he would not work at all, so he flew cut into the garden where he found a beautiful nasturtium which had a long tube of sweet nectar.

"My dear flower," said the bee, "I'll gather some nectar from your pretty cup and then I will rest here all day."

"Rest?" said the nasturtium, "the day has just begun. I have no place for an idle bee to rest."

So the little bee flew away feeling angry at the flower.

He came to a lovely white lily. "Oh pretty lily may I stay here and rest for the day?" said the bee.

"Rest? you ought to be working," said the lily, "everybody has some work to do. I will help you by giving you sweet, fresh nectar and honey and some of this bright, yellow pollen to carry home, but you must not be idle." (Pollen you know is the yellow dust of the flowers).

"No," said the bee, "I won't take any of your gifts." He was angry. He flew out into the clover field where he thought he could rest all day. But the clover flowers would not have a lazy bee around, so they shook him off.

Nothing seemed to like this unhappy bee. He crawled on the ground until he came to the board walk.

"It looks so cool under that walk, I'll just go under it and rest," said the bee.

So he did. And by and by the gard-



ener came along the walk and stepped right on the board above where the bee was. Suddenly the bee found that he had been crowded down into the dark ground and could not get out at all. How he buzzed and buzzed and tried to get out. But he could not.

"Oh how I wish I were out in that lovely sunshine with the birds and flowers," said the bee. "How gladly would I work, if I could only get out from here I would work all the day."

Just then the gardener lifted up the board to fix it. And out flew the bee, and before sunset he had gathered many bags full of nectar and taken them back to the hive.

He found out he was much happier working than idle.

#### 7. Rest Exercise.

"Mary now go in the ring and show us what to do. Anything that you may choose and we will follow you." (Insist on quiet exercise and movements). Now we will all get perfectly quiet and ready for the story.

#### 8. "David and Goliath."

At one time the Philistine army and the Israelite army were at war with each other to see who was the stronger of the two.

The Philistines were camped on one mountain and the Israelites on another, while between these two mountains was a valley.

Every day from the Philistine camp came a mighty giant. He was taller than any man you ever saw, so large that he could not walk in through that door. And he had on a coat that was made of iron and a helmet or (hat) of brass; on his legs he had iron and brass, and at his side was fastened a large sword.

Each day as I said he came down the mountain from the Philistine camp and called out to the Israelite army and said,

"I am a Philistine. Send out a man to fight with me and if he can kill me then my people will be your servants, but if I kill him then you will be our servants and serve us."

When King Saul and his army heard this they were much afraid; for they had no man in their army large enough to fight this mighty giant, whose name was Goliath.

One day a little shepherd boy named David was sent by his father to the Israelite army to take some cheese and bread and corn to his three brothers who were there. He left his sheep and hurried on to the army. When he arrived there he took the basket of food to his brothers, and they were glad to receive it for they had been fighting all day.

While David was there talking to his brothers, Goliath the giant again came down the mountain side and called out to the Israelites to send a man to fight against him. David heard him and saw what a large giant he was. And as Goliath walked down you could hear his great sword striking against the iron coverings on his legs. The Israelites ran back when they saw him come again.

Little David did not run. He asked who this giant was and why the Israelites did not send a man out to fight him.

The men told David that if there was a man who would go out and fight the giant that King Saul would give him a great deal of gold and land.

David said, "I will go and fight this Philistine."

When his brothers heard him talk so, they told him to go back and tend his sheep, that he was only a small shepherd boy.

But David went to the king and told him he would fight the giant Goliath. The king told David that he could not fight that giant warrior for he was only a little boy. David then told the king

that when he tended his father's sheep a great lion and a bear took a lamb from the flock, and that he went after them and fought them and got the little lamb away from them, and when the lion rose against him he took it by the jaws and killed it. He then told the king that he would fight the giant, that his Heavenly Father would help him do that just as He had helped him fight the lion and the bear.

And Saul said to David, "Go and the Lord be with thee."

Saul had his servants bring a coat of iron and a helmet of brass and a sword for David. He put them on and started off. Then he came back and took them off. He said to the king, "I cannot go with these, I have not proven them." He meant he had never worn such things before and was not used to them.

He started off again with his staff and his sling (explain what a sling is). As he walked along he stopped to get five smooth stones. As he drew near the army he saw and heard the giant Goliath say: "Send out a man to fight me, and if he kills me the Philistines will be your servants, but if I prevail against him you will be our servants."

Goliath saw little David and he was angry to think they would send a little boy, and he said to David:

"Come to me and I will feed thy flesh

to the fowls of the air and to the beasts of the field."

Then David said:

"Thou comest to me with a sword and a spear and a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel whom thou hast defied."

And David told the giant that his Lord would help him and that he would smite him and that it would be the Lord's battle wherein the giant would be killed.

Then David ran toward him and as he did so he put his hand in his bag and took out one of those smooth stones and put it in his sling; he whirled the sling like this (illustrate) about his head three times and threw it towards Goliath. The stone sank into the forehead of the giant and he fell dead on the ground.

When the Philistines saw that their giant was dead they ran away from the Israelites as fast as they could.

David then went to his king. The king and all the Israelites rejoiced to think David had prevailed against the giant.

David was glad for he knew that his Heavenly Father loved him and helped him fight the wicked Philistine giant.

9. Song. "Who Taught the Birds?"

Prayer.

10. Goodbye Song.

March out quietly one by one.



## PUTTING ON THE GLOVES WITH THE CHURCH.

**N**O religious organization of modern times has had to fight for its existence as has the Church of Jesus Christ of Latter-day Saints. From the morning of its birth up till the present hour it has been a "biffing bag" for

jealous and ungodly priests and laymen. Time and again it has been thrown into the deadly fire of persecution, and, like the three Hebrews of old, it has come forth again without even its garments being singed by the heat. Even of our own selves

have men arisen "speaking perverse things, and trying to lead away disciples after them;" but in every instance inglorious failure has attended their efforts.

And at the present time we have the amusing spectacle repeated, and see men putting on boxing gloves and sallying forth to fight the Church of Christ. While thinking on these things, I was reminded of an amusing story which I read many years ago, and if my readers will pardon the comparison, I will relate it. It is the story of a man named Marks, one of the strongest and gamiest fighters in Texas, who allowed the idea to get into his head that he could whip John L. Sullivan. He gave fight to the champion, and two weeks after the contest he related his experience as follows:

As I walked up to the stage, people cheered me, and I felt proud. I was going to put my hands up against the great Sullivan. I felt I could whip him. But when I got into the ring, and John L. stood in front of me, he appeared to be a heap bigger than he looked from my seat. But the people cheered me, and I determined to astonish him right from the jump. So after we had shaken hands, I let him have a good one right in the jaw. Sullivan looked at me in a surprised sort of a way, and I saw I had his heart broken. Said I to myself, "This man has met his match at last, and he knows it." So I gave him some more hard knocks. John L. looked at me almost appealingly. He tried to stop my blows, but he was slow and clumsy. So I said to myself, "Marks, you're a made man. You'll whip

this man easy. He is so slow with his paws that you can batter him all to pieces." But I made up my mind that I wouldn't knock him out until the end of the third round. I didn't want to rob the people of their sport. At the end of the round I asked Sullivan how he was getting along, and he looked kind of scared and said only tolerable. In the second round I gave him several more hard ones, and he continued to look scared. I said to myself it was ridiculous for this man to be posing as champion of the world, and determined that in the next round I'd put an end to his absurd pretensions. About the middle of the third round, just as I was getting ready to do Sullivan up, I saw another sort of look come into his eyes. He looked like some wild animal. In the next second he caught me under the left jaw with his right hand lifted me up from the floor till my toes barely touched. At this his terrible left caught me on the other side of the face, and"—

But this was all that Marks could remember; the story had to be finished by a by-stander. He said that when the champion had raised his man clear off the floor, just as a football player lifts the ball preparatory to a kick, he hit poor Marks a crack which knocked him over the ropes and down into the orchestra, where two chairs and three violins were broken, and where Marks was picked up unconscious.

I hope that the story may teach us a lesson; that it will cause men to pause ere they go out to measure arms with Omnipotence.

M



## ORIGINAL POEMS.

### THREE ERAS IN THE LIFE OF A FAITHFUL SABBATH SCHOOL WORKER.

Once she sang among the seraphs  
Mid the choristers on high,  
In the flush of undimmed beauty  
Far beyond the arching sky;  
Sang the praises of the Father

In triumphant strains of love;  
Telling of a soul devoted  
To the ministry above,  
Ardent swelling into music  
As the flower from bud appears;  
Tones ecstatic quivering, soaring,  
Melting souls in bliss to tears.  
Oft I listened, 'twas entrancing

As it thrilled that mighty throng  
 Burning thoughts in words celestial  
 Ever bursting into song.  
 For I knew 'twas preparation  
 For a mission down on earth,  
 Which the voice and song could render  
 In the school of mortal birth.

Later, as on earth I wandered,  
 Came that welcome voice again  
 With the feeling known up yonder,  
 As I heard the stirring strain.  
 Standing chief before a circle,  
 Children by their leader fired,  
 All their youthful fervor kindled  
 As the teacher God inspired,  
 Circling like a grand aurora,  
 As she led the song in love.  
 'Twas a song she'd sung full often  
 In the royal choir above,  
 All those eyes were bent upon her,  
 Lovelight lit each childish face,  
 Each young face was stirred and kindled  
 As they marked their teacher's grace.  
 She loved them, and their love followed.  
 They for her prayed, and she for them,  
 Each to each was sacred, precious,  
 As men deem the rarest gem.  
 Each returning day-dawn whispered,  
 Love your teacher for her toil,  
 And at eve your prayers go upward,  
 So returning soul for soul.  
 And those prayers were heard by Father,  
 Each one reached His ear on high,  
 Wafted by the waiting angels  
 Far beyond the deep blue sky.  
 Trained in virtue, goodness, knowledge,  
 For a womanhood the best.  
 Little dreamed they that their teacher  
 Soon would find a day of rest.  
 But she sickened, faded, left them,  
 As she passed from earth away.  
 To that sphere where all the faithful  
 Find the crown they earn that way.

Now she sings among the angels,  
 Tried and purified on earth,  
 With the great immortals listed,  
 Who have proved their royal birth.  
 And she sings with greater fervor,  
 Soaring higher in her song,  
 For her earth-life's brief experience  
 Brought its lessons, made her strong,  
 Now she watches all those dear ones  
 Taught by her in earth-life's school,  
 Watching o'er them more than "mother,"  
 That they bow to Father's rule,

Honoring those He sent to teach them,  
 As the Gospel doth reveal  
 To the humble, willing seeker  
 Who at Father's feet may kneel.  
 Some have 'scaped from all life's trials,  
 Followed Teacher as she willed,  
 Ne'er forgetting songs she taught them,  
 Or the truths her life instilled.  
 Youthful fervor, life's devotion,  
 Work unstinted, marks the living  
 Seed well sown, well watered, cherished,  
 Bears its precious fruits, so giving  
 Proof of blessing, calling, triumph,  
 Tells the teacher's work was o'er.  
 When He called her back, He welcomed,  
 Crowned her 'mid His nobles there,  
 Said, "Well done, my faithful daughter,  
 Thou shalt dwell with me fore'er."

*H. W. Naisbitt.*

#### COULD WE BUT KNOW.

Could we but know how much of care and sorrow  
 Might be averted, and turn such away,  
 Could we but know the trials of tomorrow,  
 And try to change the actions of today.  
 Ah, me! what joy 'twould be to watch with care  
 Each hour's labor, and each moment's  
 thought:  
 Then comfort we might find, and even dare  
 To hope no day with sadness would be  
 fraught.  
 Could we but know what each short year is  
 bringing,  
 Might we not guard with care, each day and  
 night,  
 Our dear ones—from their path each evil flinging,  
 And guide them upward to the heavens  
 bright?  
 Ah! if we could be sure the Father's blessing  
 Would rest upon them through the coming  
 years,  
 Then could we rest in peace, our joy expressing,  
 And with free hand could wipe away all tears.  
 Still, were we sure of all the future covers,  
 Our hearts might sink within us, even break;  
 For who would journey life's long pathway over,  
 And see each trouble which might overtake?  
 So God, in kindness, keeps the knowledge from  
 us,  
 Of good and evil which to us may come,  
 And suffers us to walk with faith upon us,  
 With hope of mercy and a heavenly home.

*Annie Malin.*

# OUR LITTLE FOLKS



EDITED BY  
LOUISA L. GREENE RICHARDS.

Address: Mrs. L. L. Greene Richards, 160 C Street, Salt Lake City, Utah.

## JUNE.

The year's fair bridal month is with us now:

The twilight lingers—early shines the east  
On blushing roses, for the bride's pure brow,  
Ripe strawberries and cherries for the feast.

The year half spent, sweet childhood gaily  
bounds

From school's restraint to Nature's loving  
arms;

To join the revelry of sights and sounds,

At glad vacation time—June's matchless  
charms.

## THE BOY SHOEMAKER OF BERRYVILLE.

### IX.

Work, honest work, for boys who must earn

Their living from day to day;

And books, good books, for those who would  
learn

True wisdom along life's way.

Work and books are friends that will aid;

Gain these friends, and your fortune's made.

### Four Boys Getting Acquainted.



WHEN Carl with his new visitor reached home, Teddy was discovered lying face down on one of the beds with a book in his hands. So absorbed in the contents of the book did he appear to be, that he did not even look around at the boys as they entered. They passed through the front room into the kitchen, where little Jemmy was busy setting the table for their evening meal.

"Let's have another plate on the table,

Jem," said Carl, in a tone of genuine hospitality. "See, we have company, another boy to stay with us for a while. His name is Digit Ansen. I told you, Digit, of Jemmy O'Lain. This is he, my good little friend."

Jemmy stopped in the middle of the floor and looked at Digit shyly, turning his head on one side and trying awkwardly to say something in answer to Carl's introduction, but only succeeded in making the sound of "Eh, heh." That, however, was more than Digit said, for he merely grinned at Jem, and took the seat that Carl placed for him near the kitchen stove, for the evening was chilly with the feeling of a coming storm in the air.

"I shall have to work some this evening, Jemmy," said Carl very gently. "Did you fill and trim the lamp?"

"Yes, Carl," answered Jemmy, "and I have brought in all the eggs I could find—there were only two; and I have the kindling ready for morning. I thought likely you would have to work on the little shoes tonight."

Digit thought he had never before heard so sweet a child's voice as Jemmy's sounded when he spoke to Carl. And the look of love in the small boy's eyes as they met Carl's made Digit homesick, and he felt a great lump rising in his throat as he thought of his mother having to

get her own kindling and do everything for herself which he had been accustomed to do for her.

Jemmy went on to tell how he had been to Mrs. Rafton's, and she had sent some more shoes by him to be mended, and had let them have another baking of bread, and some pickled beets, apple tarts and a jar of peach preserves. She had told Jem, too, her boy had outgrown a good overcoat, and he could have it as soon as Mr. Rafton sent her some money so that she could get her boy a new one.

"Oh, I'm so glad of that, Jemmy," said Carl; "that takes a great weight off my mind!"

And Digit wondered why Carl should care so much that Jemmy, a child no kin to him, was to have the comfort of an overcoat during the winter. His mother was the only person in the world who would care that much for him.

Carl and Jem busied themselves a few moments putting the victuals on the table, and then the former called to Ted to come and eat.

Ted came to the table with the air of one entirely and agreeably at home, and after a good-natured glance at Digit, remarked in a very courteous tone, "So we are favored with a new and pleasant addition to our 'Bachelors' home circle.' How do you do, sir?" and he reached out his hand for a friendly shake with the new visitor.

Digit took the proffered hand, and was surprised at the warm, firm, grasp it gave to his. Ted was one to be liked, if he was lazy, and Digit felt, as that first impression came to him, that he should be more at ease now, and perhaps not think so much of his mother being alone in their little home at Burnham.

It was entertaining to have an older boy like Ted with them, and one who could talk sensibly, and answer almost any questions the younger ones might wish to

hear explained. Both Carl and Digit were thinking, as the four ate with boyish appetites, the good meal they were so favored as to have spread before them.

But Jem was afraid of Ted, for the elder brother was very harsh with the little one, and so the youngest of the company kept very quiet and listened to the conversation of the others.

Carl spoke to Jem once during the meal and asked, "Did you notice if there was anything in the rat trap, Jemmy?"

And Jem replied in a low tone, "No, Carl, I didn't go round to it. Ted gave me such a shaking for touching it before, I thought I'd better keep clear of it."

When they had all left the table, Carl asked Digit to accompany him to look after the trap.

"That's where some of my money went," Carl explained to Digit, as they walked along. "A small animal of some kind has been sucking the eggs lately, and Ted advised me to get a rat trap. That was all right; but he persuaded me to buy a gun and some ammunition, too, which I hope I shall never need. It all helped to use up my money, you know."

There was a mystery presented to the boys when they reached the place where the trap was set. The bait was gone, but no animal caught nor traces of any kind to indicate what sort of creature it might have been.

Carl was disappointed, but he made haste to get at his work, for that was his remedy for troubled feelings.

It was Ted's suggestion, after the meal was finished, that each of the four boys should tell a story—the story of his life, as far as he could remember it. And after some hesitation and talk over the proposition, it was agreed to, with the exception that Ted's story would be of Jem's life as well as his own, and Jem might tell a story which he had read and



learned from some book. Ted was to begin.

(TO BE CONTINUED)



#### **In Memory of President Brigham Young.**

More than a hundred years ago,  
The First of June was placed among  
Especial dates, as time should show,  
The natal day of Brigham Young.

When Joseph Smith and Brigham met,  
They knew each other, and their hands,  
From that time, were together set,  
Their work, as one, united stands.

God's work, the form no prophet made;  
By Him, of Him the plan was drawn;  
Then Joseph the foundation laid,  
And Brigham promptly built thereon.

As Moses with old Israel fled  
From persecution's wrathful pow'r,  
So Brigham modern Israel led  
To freedom in this later hour.

Let Zion's little children learn,  
To know the Savior's peaceful ways;  
To heed His teachings and discern  
True prophets of these latter days.



#### **THE LETTER BOX.**

##### **A Miner's Daughter.**

COVE, SEVIER COUNTY, UTAH.

I am a little girl nine years old. My papa is a miner. We have lived in the mountains four years. But we live in the valley now. I have three little brothers, but haven't any sisters. I go to Sunday School and every day school.

VELVELINE DOLTON.



##### **The Prayer of Faith.**

COLONIA PACHECO, CHIH., MEXICO.

My dear little readers: I thought I would write you a letter. One time I had a very bad hand. We did not know what was the matter with it. It pained so badly I could not sleep. It was that way two days and a night. Ma was going to lance

it because it would not run. But I told her if we would all kneel down together and pray for it, it would get well. So we did, and it did not pain me another minute from that time. I have been healed many times through the faith and prayers of the Saints, and I have many great testimonies.

HORTENSE PORTER.



##### **From Far Away.**

TOOWOOMBA, QUEENSLAND, AUSTRALIA.

I have been thinking about writing to the JUVENILE for a long time. I enjoy reading the letters very much. I would like to let my little brothers and sisters in America know how we are getting on in Australia. I have two sisters younger than myself. It is two years since we were baptized. We attend Sunday School every Sunday. We have three miles to walk. We have two classes, intermediate and primary. The three of us are in the intermediate class. Elder M. L. Reeder and Sister Emily Brooks are our teachers. Mother teaches the Primary class. Elder J. B. Stephenson is our superintendent. We love our Elders and teachers very much.

GEORGE SOMERS, aged 12 years.



##### **Likes Idaho better than Wyoming.**

SALEM, IDAHO.

Seeing nothing from Salem I thought I would write to the Letter-box. We moved from Lyman, Wy., to Idaho two years ago. I like Idaho much better than Wyoming. I like Sunday School, Primary and also day school. And I love to read the letters in the JUVENILE. I am eleven years old.

CORAL DURRANT.

Please tell us, Coral, some differences between Lyman, Wyoming, and Salem,

Idaho, and why you like the latter much better than the former. EDITOR.

#### A Letter and Charade.

SALT LAKE CITY, UTAH.

My mama tells me that when she was a little girl, about thirty years ago, she used to like very much to guess the charades that were published in the JUVENILE INSTRUCTOR. I told mama I would try to give one to the Letter-box, if she would help me just a little. She did. Here it is.

#### CHARADE.

A name composed of two words with eleven letters.

1, 3, 8, 9, 8, 12, a kind of property.

1, 2, 5, 4, 6, 11, a machine.

2, 1, 3, 8, a home.

3, 4, 6, 5, something we children love to do.

4, 5, 2, 4, 8, 11, to catch fire.

7, 10, 9, 8, 1, a winter sport.

10, 4, 2, 5, a ruler.

11, 6, 7, 4, 5, 2, 3, 8, 9, 10, 1, the name of a locality, which is the whole of this charade.

I do hope some of you will guess it. I think lots of you could, as it is very easy.

SUSIE MONN, ten years old.

#### WHAT THE TEACHER OVERHEARD.

The boys were telling stories while I was sitting near,

And though I wasn't listening, I could not help but hear

A neighbor's boy describing some most amazing deeds,

More wonderful than any of which one often reads.

I missed the opening sentences, but then I turned my head

To hear the story plainly. And this is what he said:

"Yes, all quite true. I saw him do the things with my own eyes,

And yet I do not wonder to see you show surprise.

He raised the Bengal tiger by the tip end of the tail

And swinging him as you have seen a farmer swing a flail,

He struck the Hippopotamus a single mighty blow

That broke him all to pieces. Yes, every word is so.

Next he raised the Elephant without a sign of fear,

With one hand holding by the trunk, the other by the ear,

And lifting him as easily as if he was a fly,

He flung him at a Camel that was meekly standing by!

He grabbed a grinning Crocodile and snapped it right in two

Across the back, and from the Bear broke off a leg or two!

There was a Dromedary that I hoped he wouldn't see,

But he caught it by the hind legs, and flung it straight at me!

I tried in vain to catch it, but it came down with a bump

Upon a Snapping-turtle, and so it lost its hump.

As for the smaller animals, with spots and stripes and rings,

He stamped his feet upon them by dozens—the poor things!

The birds—"

But here I stopped him. I said in solemn tones, "Enough! I will not listen,—be silent, Thomas Jones!

To tell such dreadful stories you know is very wrong!"

I tried to make my language both dignified and strong.

But Thomas Jones just giggled, and all the other boys

Were chuckling too, although I frowned to make them stop their noise.

"The story's true, ma'am," Thomas said, "I'm only telling how

My baby brother once got mad, and raised a little row.

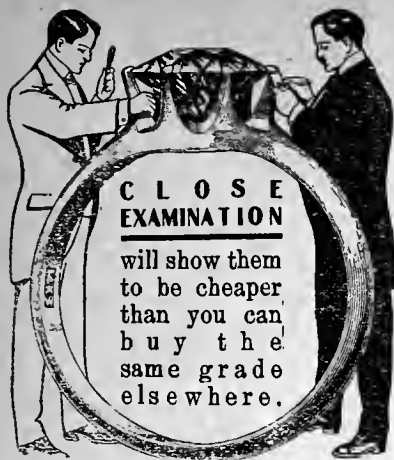
He quarreled with his nurse, you see, while playing in the park,

And smashed up all the animals that came in his Noah's Ark."

And so I did not punish him by sending him to bed,

But brought him from the pantry a slice of gingerbread.

*Sunshine Journal.*



## FOR YOU

The young man loves the young lady—  
that's his business.  
The young lady loves the young man—  
that's her business—  
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that's our business.

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